

Jicarilla Federally Recognized Tribe Extension Program Ripple Effects Mapping Findings

The Indian Land Tenure Foundation (ILTF) engaged in a joint collaboration with an evaluation team and the Western Extension Risk Management Education Center to measure the long-term impacts of the Federally Recognized Tribal Extension Program (FRTEP) serving the Jicarilla Tribe. In order to collect this information, the evaluation team used a tool called Ripple Effects Mapping (REM). REM is a storytelling technique that is used to collect stories and experiences from community members. The results at the completion of a Ripple Effects Mapping included both a visual map and a set of narratives that were subsequently analyzed.

The data from 31 FRTEP programs was summarized into a final report – *“Mapping FRTEP Impacts in Indian Country”* and published in March 2022 for the purpose of demonstrating the collective value of the programs. This report can be found [Measuring FRTEP’s success - Tribal Extension](#)

In June 2021, a virtual Ripple Effects Mapping event was held with Jicarilla Tribal members and others in the community who benefited from FRTEP programs or were aware of the impact of this programming. Those participating in the online event may have included farmers/ranchers, community members including agency and/or Tribal leadership, high school students, 4-H members, and others. Tribal and community members joined either online or by phone.

During the session, participants had the opportunity to tell us stories about how they have benefited from having FRTEP in their community. A facilitator led the conversation, asking each Tribal and/or community member to share their story one at a time. Questions participants were asked to consider included:

1. *Tell us a story about how one of these programs has had an impact on your tribal community.*
2. *Are you or your family doing anything differently as a result of these programs?*
3. *What has been a personal benefit to you or your family because of these programs?*
4. *What has been the most helpful part of these programs for you, your family, or your tribal community?*

As individuals spoke, their stories were both recorded and mapped into digital mapping software in order to visually display the impact. No individual’s names are included in this data set or the final report mentioned above. Following the REM, those stories were analyzed using the FRTEP priority program areas to determine the ways in which the FRTEP has impacted the Tribe and surrounding community. Additionally, the data was also analyzed to understand ways in which the COVID-19 pandemic has had an impact on programming.

This report includes all of the stories collected from the Jicarilla Tribe.

- Page 2 shows examples of ways you can use this information.
- Page 3 summarizes in themes and subthemes the ways in which the FRTEP program and you as the FRTEP educator/agent had impact in your tribal community.
- Pages 4-8 includes these themes and all of the stories collected from your REM event.
- Page 9 is an image of the full REM Map, which is also attached as a PDF for reprinting. Additionally, a laminated poster of your REM MAP is being mailed to you, to share with community members, Tribal leaders and others vested in your programs.

If you would like to have an opportunity to discuss in further detail and/or have questions, we can set up a Zoom meeting with one of the Ripple Effects Mapping team members.

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How you can use your Ripple Effects Mapping data:

Storytelling is a powerful technique that can be used in many different ways. Your stories from REM helped us understand the impacts and value of FRTEP that can be shared with funders, Tribal members and leadership. More than numbers, stories can reveal needs, achievements and emotional real-life impacts. Your story examples can be used multiple ways to elevate the importance of the work that you are doing and to demonstrate the collective impact that it is having in your community

Here are three ways you can use the two edited story examples (below) while also utilizing the report's themes and subthemes to demonstrate the impacts this program is having:

Within the Community

- Stories can be shared or incorporated into community celebrations and/or events.
- Communicated to your Advisory Committee to help build capacity for future programming.

In Reports

- Prepared reports Tribal Council members and other community leaders with story examples, themes and subthemes that show how FRTEP is working to accomplish the priority areas established by the Tribal Advisory Council; and which relay the benefits, impacts and other indicators of success as a result of FRTEP.
- Prepared reports for your 1862 Land Grant University or your 1994 Tribal College or University leadership with story examples embedded and that include the themes and sub themes from each of the program's priority areas. Highlight how the Ripple Effects Mapping session empowered community members to share their stories and the benefits inherent in discovering the successes brought about by the program

In Grant Applications

- Having a solid evaluation plan is critical to writing a successful grant application. Including outcomes from the Ripple Effects Mapping demonstrates the long-lasting impacts of FRTEP and uses a culturally appropriate approach to do so.

In summary, the stories and data that you have collected through the Ripple mapping process can be used many different ways to communicate your successes and to elevate your program not only at the community level – but also to your stakeholder partners, collaborators and other individuals, organizations and entities, for the purpose of strengthening and building the capacity of FRTEP.

Themes and Subthemes

For the Jicarilla Tribe and community, the impacts, effects, and benefits could all be found within the following program priority areas and subthemes listed here. On pages 4-8, you will see the same priority areas, subthemes with individual stories collected directly from the transcript.

1. American Indian Cultural and Linguistic Preservation

- Engaging Tribal Members in Tribal Traditions
- Engaging Youth in Tribal Traditions

2. Indigenous Food Systems for Food Security, Food Safety and Obesity Reduction

- Education
- Youth Involvement

3. Natural Resource Conservation and Bio-energy Development

- Tribal Connection to Land
- Youth Conservation Education

4. Tribal Youth and 4-H

- Artistic expression
- Personal Growth
- Social Connections & Community Engagement
- Tribal Culture

Themes, Subthemes and Stories

Theme	Sub-Theme	Statement
American Indian Cultural and Linguistic Preservation	Engaging Tribal Members in Tribal Traditions	They did the art for our logo, the [local] Culture Center, and, in [Tribal language], it means, “Listen to our relatives.” That basically came out of the study that Native American suicide cases come because a person is lacking their identity of who they are, they’re lacking a family support structure, and they’re lacking just a basic purpose, like what am I going to do with my life, and things like that. Listen to our relatives encompasses all of that, with basic [Tribal] beliefs, just family. If you’re there, then you know who you are, you know who you’re supposed to be, and you know how you’re supposed to behave, and all that. Some of our kids here were missing that at that time.
American Indian Cultural and Linguistic Preservation	Engaging Youth in Tribal Traditions	I did Hickory bingo, it’s just basically language bingo and seasonal. April and May has pictures of what the parsley looks like, and what wild carrots look like, and planting and things like that. And it has the [Tribal] words next to it. And then we played bingo that way. That way, they get the picture of what it looks like. And then I tell them, “Go pick the mint at the river in April. And then go pick your tea in August.” And then you have organic mint tea for free in November, December, January, because it’s all dry and it’s ready to go.
Indigenous Food Systems for Food Security, Food Safety and Obesity Reduction	Education	In (community), if you come visit, it’s a very short growing period. And we have a little tiny rectangle of a piece of land here by our house. And we were growing our own vegetables. Except we would have a frost the beginning of June, and all of our plants would die, and that kind of stuff, grasshoppers, all those nice things that nature brings. We tried to figure out, as a result of some of the programs that we’ve learned from [FRTEP Agent] was just basic things that you glean off of the people that he brought to present years ago, to cover the plants and protect them from frost, and that kind of stuff.
Indigenous Food Systems for Food Security, Food Safety and Obesity Reduction	Youth Involvement	I wrote many grants for industrialized shovels and things. That way, they’ll last through all of our kids, wear and tear. Those are just some of the things that we did. And then, because of that personal benefit, all of my family knows how to harvest all of these plants naturally. And they know about, yeah, how to grow things in our climate. Because this is where the [Tribal] people were placed. And so that’s part of it. That’s what I would like our students to know.

Theme	Sub-Theme	Statement
Natural Resource Conservation and Bio-energy Development	Tribal Connection to Land	“It's right here, have at it. “Go hike up behind Mundell Ranch. And in those Hills, you’ll find a ton of wild carrots, and have at it. And here's what you do.” So those kinds of things.
Natural Resource Conservation and Bio-energy Development	Youth Conservation Education	I was the [Tribal] language teacher for about six and a half years. And I taught anywhere. I taught K through 12, but not all at once. It’s just depending on what the district needed at that time. Because of that, things that I was doing differently because of the programs that were through extension, were the springtime gathering of the roots. We used to go up on [local hill], right across the street from the extension office, with all my classes. And I would hike up there, and show them which side of the hill the parsley grows on. And the carrots grow at the bottom of the slope of the hill, and all this other stuff.
Natural Resource Conservation and Bio-energy Development	Youth Conservation Education	We did natural herb gathering. And we would go hiking, and he’d explain to us. And I’ve actually incorporated that when I started teaching at the school. And that was part of my curriculum. And it was together, wild spinach, valley, wild carrots, wild parsley, Indian tea, wild mint. And then we discovered that, in the teacher housing, there’s some wild plum trees. And over by the river, there’s some wild plum trees, wild onions. All this other stuff that we started saying, “This is how our people survived, and how we were able to do this without farming.”
Tribal Youth and 4-H	Artistic Expression	We participated in with 4-H. And all of my children went to 4-H. And what we found with 9(local) community students is that they don’t have an example of perseverance, or of hard work, of this is going to take longer than an hour. It was difficult to get students to stay, and to be involved, and to be excited with a result of your hard work. And so that was the other part of where 4-H kind of dwindled. And, again, not having a solid example for students to walk by, that was hard. But our family participated pretty good. And, to this day, my daughter does a lot of art. She does sewing, not like sewing, but she likes to dabble. And now actually all three of my sons and my daughter know how to knit. Things like that, that just gleaned out of all of this. And these are the seeds that were planted. And now here they are in fruition.

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Tribal Youth and 4-H	Personal Growth	We have young men here, who they've gone out and they've hanged themselves. And it's like, "No, this is the purpose that you have." You're going out. We're not so scared anymore. We know that you're going to be doing something good. And we're not checking on you all the time, because we're freaked out if you're going to take your life or whatever. Those kinds of things that we tied into horse camp. And it sounds really simple. It sounds like, "Oh, horse camp, that's a feel good place," or whatever. But it's just the whole serotonin and endorphins and all that stuff, to be able to help kids to just feel good about themselves, and just to be able to have a release.
Tribal Youth and 4-H	Social Connections & Community Engagement	That feel goodness, that fluff, like you said, federal grants don't like to touch. But it's 100% effective. And being able to do all this prevention that we need, that's what it was. And he's right, [FRTEP Agent's] right about the kids, who they're just ... Okay, this is what I see in the public school system. People who think that these are the kids who are the worst kids ever, they just need that connection. And when you get that, then you can make your segue into what would you like to be doing in 10 years? Have you ever thought of that or whatever? Through the camps, we used to do things like that, and to help them to see. And you're caring for another living being. And like [FRTEP Agent] said, he trusts you wholeheartedly, and things that you learn through that. And you don't realize it until you're actually there for the day, or for the week, and being able to do that. And then when you do have something to care for every day, like for the horse, we used to tell my son, "You got to go clean. You got to go clean. You got to go feed it, water it," things like that. And then he just started, "I'm going to go feed Johnny. I'll be back."
Tribal Youth and 4-H	Social Connections & Community Engagement	A brief history of what we had done, with [FRTEP Agent's] involvement with the Healthy Native Community Coalition. We started out with was a SAMHSA, grant that was for substance abuse prevention and suicide prevention. And it was here on the reservation. The (Tribal) nation was cited because we had a cluster of suicide completions at one time. It sounds really awful, but that's how we were cited for our grant. And that's how we got it. We did a lot of provincial work. And we tried to figure out healthy ways to do the work. And we tried to work with elders and with youth. And we worked closely with our department of youth, and used the young men that worked there, who were all Tribal members.

Theme	Sub-Theme	Statement
Tribal Youth and 4-H	Social Connections & Community Engagement	We did the afterschool programs for a little bit with [the university] and the extension office. And we did lots of community meetings. We did a lot of working with elders. And then, coming into the school, we tried to be with the students more. At that time, I was working at the [local] Church. And they were allowing me, as part of my outreach, was to work with the [local] Coalition, and to work with the extension programs and everything. And, basically, it was to help our students be involved in something, if they didn't have those supports.
Tribal Youth and 4-H	Tribal Culture	We did a horse camp [with FRTEP Agent], which builds up pretty good. And the president of the time... would come out and he did prayers for us. And he was really impressed and stuff, at our height.
Tribal Youth and 4-H	Tribal Culture	The horse camp was a big success, it started where people wanted it and expected it. And then, when we stopped, they were saying, "Aren't you going to do this again?" And it's like, "Well, do you have horses? Do you have this and that?" The last one we did, we handed out long sleeve T-shirts. And the long sleeve was to teach the kids to protect your skin against the sun and that kind of stuff, while you're out in the field. But, on the front, it had horses running. And they were red and white, which is our two clan colors. And we have the red clan and the white clan in [the area]. I was remembering the logo was something like, "Restoring sacred relations." And that was the logo of the camp because there's such a detachment. Kids are on their video games, they're at basketball, they're at volleyball, or whatever else. And they're not tied to their roots anymore.
Tribal Youth and 4-H	Tribal Culture	Everywhere we go, everybody goes, "Do you know [local successful bronc rider]?" And we're like, "Oh my gosh," he's at the camp. And he's with my oldest son, getting acquainted. Because, again, we've lost that connection. And this is pre-COVID times. And my son says something like, "How am I going to carry all my stuff?" And he told me, "Can you put it in the vehicle and drive it home?" And [bronc rider] says, "What do you need a vehicle for? You got your truck right here." And he's pointing to my son's horse. "This is your friend. He's going to stay with you through thick and thin." And we called him Johnny for Johnny Cash. But all these things that you just don't know, unless you're actually experiencing it. And that's what the horse camp brought to those students. We had a guide there teaching and he was

Theme	Sub-Theme	Statement
		teaching how you stroke the nose of the horse to calm it. And one of the moms was teasing her daughter. And she was like, "Well, let me stroke your nose." And so all around, it's relationship, it's connection, it's prevention.

Image of Ripple Effects Map

